The Case of

Compulsion

In Matters of

RELIGION

STATED.

By G. Gilbert B.urnet

Addressed to the Serious Consideration of the Members

OF THE

Church of England,

in this present Juncture.

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The Case of Compulsion in matters of Religion stated.

ALL Persecution rises out of an impatience of Spirit, which makes a man less able to bear Contradiction; there is a Tyranny in most mens nature, which makes them desire to subdue all others by the strength of their understandings, and such men have an implacable hatred to all that do not render themselves to their Reasons, and think that they are affronted when other men refuse to submit to them; so that he who would strike at Persecution in its root must begin here, and endeavour to soften men, especially toward those who differ from them in matters of Religion. This imperious temper, when it works upon Subjects of Religion, finds somewhat to raise its spleen, that was of it self impetuous enough before, and that which is called *Fury* and *Rage*, when it is imployed in other Disputes, comes to be called *Zeal* when it is turned toward the Theories that relate to another world.

But when we consider what a sublime thing Divine Truth is, and what a poor low thing the mind of man is, we shall see cause to blunt alittle the edge of our Spirits if they are too sharp in such matters. Man is much governed by Fancy, and Fancy follows the Texture of the Animal Spirits, which renders many more capable of apprehending Objects that are some way proportioned to them, and more disposed to follow them; So that *Temper* prepares men for some Opinions, and prepossesses them against others.

With the greater part of mankind Education is so powerful, that they are scarce ever able to overcome it;

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and if Education and Temper have hit together, it will require a very extraordinary elevation to rescue a man from that force. Men likewise receive with their impressions of Religion such a respect for them as makes them look on every thought that calls them in question as criminal; and when Persons are bred up to disquiet themselves with scruples, if they have so much as made a doubt of their Religion, it is not hard to see them adhere so firmly to the Principles of their Education; which stick so fast to the worst sort of men, that even Atheists themselves, after all the pains they take to get rid of them, cannot shake them off so entirely, but that they will be apt to return oft upon them. Men that think much, and that reason well, that are freed from the byas that Interest, Honour, Kindred, and Custom do give them, and that have leisure to examine matters carefully, may indeed get above all these; Yet there are so few that can do this, and there are yet so much fewer that will do it, that it is rather a wonder to see so many change their Persuasions, than to see so few do it. And indeed it is so sublime a Theory to think on God, and his Attributes, and Works, or to think of another state, and of the way that leads to it, that till God furnishes out a new Mission of Apostles with a Measure of those Extraordinary Gifts which he poured out on the Great Pentecost, it is not easie to imagine how the Conversion of Heathen Nations should be made, for though the Idolatry of some of these is extreme gross, yet their Priests have such symbolical significations for all these Rites, that they do much diminish the horror which is raised by the first sight of them in the minds of strangers: And since the chief grounds upon which we prove the Christian Religion are taken from the Prophecies of the Old Testament, and their Accomplishmene in the New; from the evidence

that was given concerning the Miracles, the Death, and the Reſurrection of Chriſt, which we confirm from the collateral Proofs of the ſtate of that time, of the Writings of the Enemies of this Religion, and of that ſucceſſion of Authors, that in all Ages which have paſt ſince, have mentioned thoſe matters, and cited the Books which we hold Divine.

All this is ſo evident to thoſe who can make the enquiry, that it is ſtrange to find how any one can withſtand it; but to Barbarians who know nothing of it, and who have no way of informing themſelves concerning it, all this can ſignify nothing, ſo that in order to the convincing of their underſtandings, for I do not treat of Gods ſecret Methods in touching their Conſciences, I do not ſee how we ſhould expect that they ſhould yield eaſily, unleſs there were a new Power of working Miracles conferred on thoſe who labour in this work.

But to return from this digreſſion, a man is ſcarce the Maſter of his own thoughts: Habit, Conſtitution, and other things do ſo concur, that he cannot open his eyes to new Objects, nor ſee them in a new Light, other than that in which he has been accuſtomed to view them, and a Man can no more change his notions of things, becauſe a ſet of new Opinions would accommodate him better, than he can change the reliſh that his ſenſes, his ear or his taſte have in their Objects; A Man may prevaricate, but ſtill he thinks as he thinks, and cannot think otherwiſe becauſe he would have himſelf do ſo.

But if a Man is not the Maſter of his own mind, much leſs is any other Man the Maſter of it. No man has that ſuperiority over any other mans Reaſon as to expect that it ſhould always accommodate it ſelf to his; and the ſevereſt exerciſe of Tyranny muſt ſtill leave the thoughts

thoughts at liberty; the forcing of a man to ſay or do otherwiſe than he thinks, by threatnings, the execution of which is above his force to endure, is only the delivering over ſuch a Perſon to the rack of his own Conſcience here, and to all thoſe miſeries hereafter, which muſt be the portion of Hypocrites, and of Diſſemblers with God or Man.

Nor is there ſuch infallible diſtinction in one mans nature from another, that the one is more likely to be in the *right* than another; ſince therefore among all thoſe that differ, ſome muſt be in the *wrong*, thoſe that have the power in their hands may poſſibly be of the wrong ſide, and in that caſe all their ſeverity is turned againſt the Truth, and thoſe who believe it. And ſince God makes the Sun to ſhine, and the Rain to fall on the juſt as well as on the unjuſt, *Gideons* reaſoning may be applied to this matter, *If* Baal *is as God let him plead for himſelf*; And the force of *Gamaliels* Argument that, *If it is of men it will come to nought*; *and if it is of God we muſt not fight againſt him*; As it ſilenced an Aſſembly of very fierce Perſecutors, ſo it is full as ſtrong now as it was then: For Reaſon is Eternal, and changeth not.

It ſeems alſo plain that thoſe Actions which concern humane Society belong indeed to the Authority of the Magiſtrate; but that our Thoughts, with relation to God, and ſuch actions as ariſe out of thoſe Thoughts, and in which others have no intereſt, are Gods immediate Province, and can belong to no other Juriſdiction; God only knows our Thoughts, as he alone can change them; ſo that a Magiſtrate by encroaching upon them, breaks in upon Gods Propriety, and upon that Eſſential Right of Humane Nature of worſhipping God according to our Conviction, which is in us Antecedent to all Humane Government, & can never be ſubject to it.

But if the general Theories from the nature of man give a very favourable view of what is now advanced, the Characters of the Christian Religion, and the many expreſs Texts that are in it ſhould determine this matter more poſitively. The Religion revealed by *Moſes* conſiſted in Temporal promiſes, an earthly *Canaan*, and all the bleſſings of this life; ſo that ſince the Jews had all theſe things by vertue of that Covenant, it was very reaſonable that a Violation of that Law ſhould infer a forfeiture of all thoſe Rights that the Jews held by vertue of it; and therefore it was as juſt that a Jew ſhould have been put to death for the Violation of thoſe Laws, as it is lawful for us to put a man to death that Coins or Clips Money. Yet as for opinions the caſe was different even among the Jews; and therefore though the Doctrines of the Sadducees ſtruck at the Foundations of all Religion, the Phariſees when they had the upper-hand never carried the matter ſo far as to proceed to extremities againſt them.

But what ſeverities ſoever might have agreed with the Moſaical Diſpenſation, they ſeem to be all out of doors under the Chriſtian Religion, which gives us no earthly *Canaan*, no Temporal Bleſſings, nor the Rules for Civil Society. But having found the world in the Poſſeſſion of their Temporal Rights, it only came to ſuperadd to thoſe the Doctrines and Rules of a Divine Diſcipline, upon which the happineſs or miſeries of another ſtate do depend. Now it ſeems to be an unconteſted Rule in Juſtice, that in whatſoever Society one is engaged, the Violation of the Laws of that Society can only infer a forfeiture of all that one had or might have expected by Vertue of it; but this cannot be carried ſo far as to make one forfeit all that he holds by Vertue of any other Society to which he belongs; and therefore ſince we hold our Temporal

Temporal Eſtates and Liberties not by vertue of our Chriſtianity, but as we are the Members of the State or Kingdom to which we belong, our doing any thing that is only contrary to our Religion may well make us forfeit all that belongs to us by vertue of our Baptiſmal Covenant; but this ought not to be carried ſo far as to cut off thoſe Rights that we have Antecedent to our Chriſtianity, as we are *Men*, and the *Subjects* of a *Civil Government*. Our Saviour confirmed all this by ſaying, That *His Kingdom was not of this world, That he came not to deſtroy but to ſave*; and by giving this Rule of Juſtice, of doing to others that which we would have others do to us; which would ſoon let all Perſecutors ſee how differently they act to it; but above all, our Saviour has made the Doctrines of Meekneſs and Charity ſuch main Ingredients in his Goſpel, that he has made them the *Characters* by which his Diſciples may be every where known; and this Spirit of Love is ſo diffuſed through the whole Writings of the New Teſtament, that how hard ſoever it may be to underſtand ſome of the other paſſages that are in them, yet there is no ambiguity at all in thoſe that ſet this forth; we are not only reſtrained from ruining thoſe who differ from us, but we are required to love them, to bear with them, and to deal with them in the Spirit of Meekneſs.

There are ſome of the Epiſtles that do not mention ſeveral of the Duties incumbent on Chriſtians, yet there is not one, how ſhort ſoever, in which this of *Love* is not propoſed in terms that are both ſtrong and tender; and while the Church of *Corinth* was almoſt rent aſunder by a variety of Opinions, and by the different Parties that followed the ſeveral Teachers that had been among them, St. *Paul* does not enter much into the grounds of their diſputes, but recommends Love and Charity to them, in

terms that ſhew how much he himſelf was inflamed while he writ them; and he is carried into all the raptures of a Divine Eloquence that ſo tranſporting a ſubject could inſpire.

St. John lived ſo long as to ſee a great deal of the firſt fervor of the Chriſtian Religion ſlacken; but when he writ to revive that Spirit, the Argument upon which he dwells chiefly, is, to perſuade all to love one another, and he does that in the ſofteſt and moſt melting language that can be imagined. The controverſie concerning the Obligation that lay on the Gentiles for obeying the Moſaical Law was judged by the Apoſtles againſt the Judaizers, and the Inferences that depended on that controverſie were ſuch, that St. *Paul* ſays, they went ſo far as to make void the *Death of Chriſt*; yet the ſame Apoſtle is gentle to thoſe that without ſeeing the extent of thoſe conſequences were carried away by thoſe Judaizers; ſo that he acknowledges that in their obſerving them from a good motive they were acceptable to God, and that as the Kingdom of God, or the Goſpel, conſiſted not in thoſe ſcrupulous diſtinctions of Meats and of Drinks, but in righteouſneſs, peace and joy in the Holy Ghoſt; ſo he adds, that every man was to endeavour to be fully perſuaded in his own mind, and was not to judge his Brother in ſuch matters, but to leave him to the Judgment of God.

This way of managing a controverſie that was of ſuch importance, and that was maintained with ſo ſtiff an oppoſition, even to that extraordinary Authority that was lodged in the Apoſtles, ought to have been the meaſure upon which all the ſucceeding Ages of the Church ought to have formed themſelves; and when the Apoſtles that had an Infallible Aſſiſtance, and ſo might have ſpoken in a ſtrain of higher Authority than any that have come after

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ter them, yet thought fit to Treat of those matters in such an humble and softning stile; those who cannot pretend to such a direction ought not to take upon them to dictate, and to threaten and destroy those who differ from them.

The Christians did during the first Ages declare highly against all Cruelties on the account of a Difference of Persuasion in matters of Religion; and though their Interest naturally led them to this, yet we pass a very hard Judgment on those times, if we think that they were only of that mind because the Power was then in the hands of their Enemies. When the Empire turned Christian, the very *Heathen Worship* was not only tolerated for above a whole Age together, but the Heathens themselves continued to be in the chief Imployments of the Empire; and it is pleasant to see how the Heathens that had so long persecuted the Christians, and that had contrived the severest of all *Persecutions* under *Julian*, which very probably had been put in execution if he had returned victorious from the *Persian* Expedition, saw the state of things no sooner altered than they began to imploy all their Eloquence in the behalf of Toleration; as if *Liberty of Conscience* had been an *Essential Right of Mankind, from which they ought never to be cut off*; and they carried this so far as to pretend, That a difference in Religion tends more to the Honour of God, than an Uniformity in it could do, and so they fancied that a *Variety* in it was acceptable to God.

The first Severity that Christians practised one upon another was the banishing of *Arius*, and a few of his Followers: It must be acknowledged that this seems to be the utmost extent of Civil Authority in those matters: For certainly a Government may put such Persons out of its Protection that are Enemies to its Peace, and so

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baniſh them upon great occaſions, giving them leave to ſell their Eſtates, and to carry away with them all that belongs to them; yet this being all that any Humane Government can claim, it ought not to be applied too eaſily or raſhly, till it is viſible that all other means are ineffectual, and that the Publick Safety can be no other way ſecured: But though this Severity againſt *Arius* had no great effects, yet the *Arians* had no ſooner the power in their hands than they put in practice firſt all the contrivances of Craft and Fraud, together with many leſs crying violences under *Conſtance*; and they carried this afterwards to a more open Perſecution under *Valens*; and after that, both in *Spain* and *Africk*, it appeared that a cruel Spirit was ſo inherent in that Party, that it ſhewed it ſelf as often as they had power; but while *Valens* perſecuted in his Diviſion of the Empire, it is obſerved, that *Valentinian* his Brother thought it was enough to ſupport the *Orthodox* without perſecuting the other. *Gratian* carried the matter further, and tolerated both almoſt equally. And in the happy turn under *Theodoſius*, at what pains was St. *Gregory Nazianzen* to reſtrain the *Orthodox* from retaliating upon the *Arians* the ill treatment that they had ſuffered from them; and not only the *Novatians*, but even the *Arians* continued to have their Churches in the Imperial Cities.

The firſt inſtance of imploying the Secular Arm againſt *Hereticks* that was ſet on by any of the *Orthodox*, was under the Reign of that bloudy Tyrant *Maximus*, and it was managed by two ſuch ſcandalous Biſhops, that their ill Lives is no ſmall Prejudice againſt every thing that is carried on by ſuch Inſtruments. This was condemned by the beſt Biſhops of that Age, and the ill effects of that Severity are very copiouſly marked by the Hiſtorian. One is unwilling for the ſake of thoſe Ages

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to reflect on the rigour that appears in ſome *Laws* that are in the *Code*, yet the mild behaviour of *Atticus*, *Proclus*. and ſome other Biſhops, is marked with the praiſes that were due to it; and it is probable, that thoſe Laws were rather made to terrifie, than that they ſhould be executed. The *Donatiſts*, after a Conteſt of above 120 years continuance, that was managed at firſt more gently, grew at laſt ſo fierce and intolerable, that not being contented with their own Churches, they broke in upon the Churches of thoſe of the *Unity*, and committed many outrages on the Perſons of ſome of the Biſhops, putting out the eyes of ſome, and leaving others for dead. The Biſhops upon that conſulted whether they ought to demand, not only the Emperors Protection, but the Application of the Laws made againſt *Hereticks* to the *Donatiſts*. St. *Auſtin* and ſome Biſhops oppoſed this for ſome time, but they yielded at laſt, and theſe Laws were ſo ſeverely executed, that not only the *Donatiſts* themſelves complained heavily of them, but St. *Auſtin* in ſeveral Letters that he writ to the Magiſtrates upon this occaſion made the ſame complaints; He interceeded very earneſtly for the *Donatiſts*, and ſaid, *That it detracted much from the Glory of the Church, that had received ſo much honour from the ſufferings of the Martyrs, to ſee others ſuffer upon the account of the Church*; and he told them plainly, *That if they did not proceed* more moderately the Biſhops *would* ſuffer all that could come upon *them from the Rage of the* Donatiſts, *rather than complain any more to thoſe who acted ſo rigorouſly.*

Yet though St. *Auſtin* condemned the Exceſſes of the Civil Magiſtrates in ſome particulars, he ſet himſelf to juſtify ſeverity in General, when it was imployed upon the account of Religion; and all the moderate

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pleadings for *Liberty* that are to be found either in *Tertullian*, *Cyprian*, and more copiously in *Lactantius*, with relation to Heathens, and the like reasonings that are to be found in *Athanasius*, *Hillary and Lucifer* with relation to the Persecutions of the *Arians*, were in a great measure forgot; St. *Austin* had a heat of imagination that was very copious which way soever he turned it, and this was imployed chiefly in Allegorizing Scripture, so as to bring together a vast number of proofs for every cause that he undertook; without troubling himself to examine critically what the true meaning of those Passages might be: and he is so apt to run out in all his Reasonings into excessive Amplifications, and into all the Figures of copious and uncorrect Eloquence, that it is no wonder to find that Passage of our Saviour in the Parable, *Compel them to enter in*, with some other Places misapplied on this occasion.

With that Father the Learning of the *Western Church* fell very low, so that his works came to be more read in the succeeding Ages than the Writings of all the other Fathers; and in this, as in other things, Men that knew not how to reason themselves, contented themselves with that lazy and cheap way of copying from him, and of depending on his Authority.

The Incursion of the *Northern* Nations that overthrew the *Roman* Empire, and those Polishings of Learning and Civility that fell with it, brought on a night of Ignorance that can scarce be apprehended, by those who have not read the writings of the following Ages; Superstition grew upon the ruins of Learning, and eat up all. The fierce Tempers of the *Northern* People being mufled up in Ignorance, and wrought on by Superstition, were easily leavened with Cruelty, till at last Heresy came to be reckoned the greatest of all Crimes; and as

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it condemned Men to everlasting burnings, so it was thought that those might be well anticipated by Temporary ones of their kindling. Zeal against Heresy was extol'd as the highest act of Piety toward God; and since Heresy is reckoned by St. *Paul* among *the Works of the flesh*, it seemed as just to punish it in the severest manner, as it was to punish any other *Works of the flesh*; and since all Hereticks were looked on as Persons damned, all tenderness toward them, and pity for them, was as far extinguished as was possible. For a false Religion will not easily have the better of good nature so entirely as to root it quite out; All the room that was left for good nature, was the favourable Definition that was given of *Heresy*; by which *Obstinacy* was made its peculiar Character that distinguished it from *Error*, which lies in a more innocent mistake in Divine matters. And as many have explained this *Obstinacy*, it amounts to a continuing in *Error* after one is convinced of it. This notion of *Heresie*, which has been received by many of the Greatest of Men, even of the Church of *Rome* it self, seems to agree well with that of St. *Paul*'s ranking *Heresie* among *the works of the Flesh*; For if it is meerly a mistake in the Judgment in which one continues because he cannot overcome his Persuasion, nor see Reasons strong enough to oblige him to change his mind, such an adhering to *Error* may be called any thing rather than a *work of the Flesh*. But if a Man from a Principle of Interest, Pride, or Discontent, either throws himself into ill Opinions, or continues in them after his mind is better inlightned, so that he stifles and denies that inward Conviction; then the Reason is very plain why such an ill Temper of Mind should be reckon'd a *work of the Flesh*, because it plainly arises out of a depraved nature.

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I will not here enter into so troublesom an Enquiry as it would be to examine how far an Erroneous Conscience acquits one before God; for that must be left to Him who will judge every man according to his works, and who best knows how far he will accept of a general Repentance of unknown sins, and of a general Act of Faith, even of Truths that are yet unknown; but as for the Judgments of Men, certainly when the other parts of ones Life make it clear, not only to a Judgment of Charity, but even to that of Discretion, that he is sincere, and that he means well, it is hard to know when he is *Obstinate*, and when his *Errors* become *Heresies*, that is to say, *works of the Flesh*.

So far have I been led upon the consideration of the Spirit of Persecution, that is not only warranted by Custom, and a long continued Practice, but by Laws, Councils, *&c.* I am carried next into a Scene of Thoughts that are more particularly suited to the *Doctrines* of the *Reformed Churches*; and here it must be acknowledged that Persecution is a more justifiable thing according to the Principles of the Church of *Rome*, than it is according to our Tenets; for the Church of *Rome* that pretends to be Infallible, has a better Right to demand a blind submission from all its subjects, and to treat those roughly who refuse to grant it, than a Church that pretends to nothing but a *Power of Order and Government*; and that confesses, she may be mistaken. *Our being subject to Error* is unreasonably urged, when men would carry it so far as to make us doubt of all things; yet it ought at least to have this effect on us as to keep us from being too ready to judge hardly of those who are of another mind, or to use them roughly for it; since it is possible that they may be in the right, and that we may be mistaken; at least they may have very probable Reasons for their Opinions, which if they do not quite justifie their mistakes, yet do very much excuse and lessen them.

It is likewise visible, that all severe Proceedings upon the diversity of Opinions how effectual soever they may be on base-minded men, who will always make *Shipwrack of a good Conscience* when it comes in competition with the *Love of this present World*, yet work quite contrariwise on Men of awakened Understandings and generous Souls; instead of gaining on such Persons, these inspire them with horror at a sort of men who go about to ruin companies of people that never did them hurt. It is from this that those violent hatreds arise among men of different Persuasions. Every man is not capable to understand an Argument, or to be much disturbed at it; and though *Divines* that carry their Speculations farther into the consequences of Opinions, whether real or imaginary, grow hot and

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angry at one another upon those heads, yet the people understand them little, & feel them less; but every man feels an injury, & Nature makes her inferences very quick upon it, & concludes that *Those who use us ill hate us*; & there must be a great degree of Regeneration to keep men from hating those that hate them. Upon this arises all the animosity that is among the several Parties; for every one reckoning himself a Member of that Body to which he associates himself, thinks that he is obliged to resent all the injuries that are done to his Fellow-members as much as if they were done to himself in particular; and by the same Natural Logick he casts the guilt of the wrongs done his own Party, not only upon those individuals of the other Party from whom they did more immediately arise, but upon the whole Body of them; and so here is a War kindled in Mens Breasts; and when that is once formed within, it will find some unhappy occasion or other to give it self a vent. Those who are ill used are in a State like that of a Mass of Humors in the Body, which feel about less perceived till some unlucky accident has weakened any part of it, and then they will all discharge themselves on the part that suffers. Men that are uneasie naturally love changes; for these are like the shifting of postures, that give some present ease, and they flatter the Patient with the hope of more to follow.

Persecution is not only hurtful to those that suffer many hard things by it, but is likewise mischievous to them by the Aversion that it inspires in them to those at whose hands they suffer, by the ill habit of Mind into which it throws them, and by those violent Projects and Convulsions which do very naturally come into the Heads of those, who as they feel much, so they fear yet more.

Those that do Persecute, though they seem to triumph a while with the spoils of their Enemies; yet will soon feel how this sinks their credit extreamly among those that were more indifferent Spectators, while the debate was managed with the Pen or Tongue; but they will certainly take part at least in their Compassions with the Miserable, and will be disposed to think ill not only of those men that are heavy upon their harmless Neighbours, but even the cause it self, that is supported by such methods.

The Multitude even of the lowest Order of Men has a Remnant of good Nature left, which shews it self in the sad looks that all put on at the Execution even of Malefactors: But if a false Religion has not quite extinguished Humanity in its Votaries, this will make a more sensible Impression, when men that have done nothing amiss, and are only in fault because they cannot help thinking as they do, are made Sacrifices to the rage of others, that perhaps have little more to say for themselves but that they are in possession

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of the Law; which in the next Revolution of Affairs that may fall out will be an Argument so much the stronger for using themselves in the same manner, because it is a just retaliation on them for that which they made others to suffer.

In short, Persecution does extreamly vitiate the Morals of the Party that manages it; the worst men, so they are furious and violent, are not only connived at, but are even courted, and men otherwise of severer Morals will insensibly slacken, by reason of their engagements with vitious men, whom they will find themselves forced to cherish and imploy; and if those who have Persecuted others fall under a reverse in Fortune, and come to suffer themselves a little of that which they made others feel, as their ill behaviour, will deprive them in a great measure of those Companions that would otherwise work towards them, so it will raise within them many uneasie reflections upon their own Actings, which will prove but Melancholy Companions to them in their Afflictions; and these will force them to conclude, that because they shewed no mercy therefore they now meet with the requital of Judgment without mercy; which how unjust soever it may be in those by whom they suffer, yet they will find it meet to look up to God, and to confess that just and righteous are all his ways.

And the returning the Severities we have suffered at the hands of any, is a Practice so contrary to the Christian Religion, and to the Principles of the Protestant Religion, that I do not stick to say it, that I had rather see the *Church of England* fall under a very severe Persecution, than fall to Persecute others, when it should come to its turn to be able to do it. The former will only serve to unite us among our selves, and to purge us from our Dross, and in particular, from any of the Leaven of the Doctrine of Persecution that we have not yet quite thrown out; but the other would very much stain the purest and best constituted Church in the World; and it would be too near an approach to that cruelty which we cannot enough detest; but how much soever we may hate their corruption, we must still remember that they are Men and Christians, though perhaps of a course grain, and that we our selves are Reformed Christians, who in Imitation of our Blessed Master must *not render evil for evil, but overcome evil with good.*

G. B.

FINIS.